Millennial Star

AUXILIARY NUMBER

Vol. 105, No. 6 Thursday, February 11, 1943

Read the Millennial Star thoughtfully and you will find in this and in the future issues an answer to your problems, desires and hopes.

The Millennial Star is a religious magazine, an organ of the church in the British Mission, prepared with a great deal of thought, effort and prayer, to teach, inspire and guide every Latter-day Saint and friend of the Church to a better and fuller life here and hereafter.

POETRY

THE STRUGGLE

Say not, the struggle naught availeth,
The labour and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.

If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks, and inlets making,
Comes silent, flooding in, the main.

And not by eastern windows only,
When daylight comes, comes in the light,
In front, the sun climbs slow, how slowly,
But westward, look, the land is bright.

A. H. Clough.

THOUGHT FOR THE WEEK:

Those who try to do something and fail are infinitely better than those who try to do nothing and succeed.

—LLOYD JONES.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

Vol. 105, No. 6 Thursday, February 11, 1943 Price 2½d.

The "Millennial Star" is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 2s. 6d. for three months; 5s. for six months; 7s. 6d. for nine months; and 10s. per year.

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And I command you to take it upon you to counsel with your elder brothers in your undertakings; for behold, thou art in thy youth, and ye stand in need to be nourished by your brothers. And give heed to their counsel. —*Book of Mormon, Alma 39:10.*

★

Some men think that the gratification of curiosity is the end of knowledge; some the love of fame; some of the pleasure of dispute; some the necessity of supporting themselves by their knowledge: but the real use of all knowledge is this, that we should dedicate that reason which was given us by God to the use and advantage of man. Bacon.

★

THIS WEEK'S COVER:

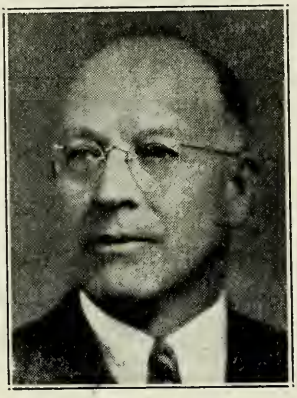
Heinrich Hoffman's conception of the Christ, despite its great beauty, reminds us of the wisdom of his brother painter, Michael Angelo, who said: "The true art is but a shadow of the Divine perfection."

The Power Of Example

By LEGRAND RICHARDS,

Presiding Bishop.

Delivered at the Saturday Afternoon Session of the 113th Semi-annual General Conference, October 3, 1942, in the Tabernacle.



Legrand Richards

A FEW days ago I received a letter from a man in the East with whom I have had some correspondence—a prominent business man, but not a member of our Church. I forwarded him some of our literature. He and his wife have read the Book of Mormon three times. He has just read the Articles of Faith, and writes a beautiful appreciation for the truths contained therein. But I would like to read from his letter his comment after having read the message of the First Presidency delivered at the April conference. He says: "The message of the First Presidency was read with intense interest. It portrays the mind of a soul deeply interested in the welfare of a higher civilisation, with a clear understanding of 'mercy and justice.'" It is good to know that thinking men, though not of us, recognise the power of leadership of those whom the Lord has placed to guide His people in these days.

We have a great responsibility, those of us who are here today. For we represent the leadership of this Church—the General Authorities and those who preside in the stakes, the wards, and the Priesthood quorums of the Church. We have problems and responsibilities and opportunities probably such as we have never had before, particularly in these defence areas. I hope we will realise that there will be more expected of us—that our arms will be just a little longer, and our love a little deeper, and our faith a little more sincere, and that our confidence and trust in God and the ultimate triumph of His work in the earth may never falter.

I hope the bishops will realise that they are in very deed fathers of the people, all who live within the confines of their wards whether their names be on their records or not. Many have come from outside places and they need care and atttention. I hope the bishops will also sense their great responsibility as presidents of the Aaronic Priesthood in their wards—that the ward teachers will realise that their responsibility is greater than ever before, that the presidencies of Priesthood quorums and all charged with responsibility in this Church will respond thereto as never before. And I wouldn't like to overlook the seventies, for I feel with Brother Kirkham the great importance of missionary work, for

the Lord has decreed that the gospel shall be preached in all the world for a witness to all nations, even to every creature. I feel that there are added opportunities within our reach today, and I hope that we will meet these responsibilities in such a way that whoever comes into our communities need never go away and say that he was not given an opportunity to hear the gospel of the Lord Jesus Christ from the elders of this Church.

I would like to leave one other thought with you before closing. It has been said that those who live in glass houses should not throw stones. Probably it was because Paul never had any children of his own that he wasn't afraid to tell the bishops and deacons that they should be able to rule well their own houses, for said he: "If a man know not how to rule his own house, how shall he take care of the church of God." Some of us may not have dared say such a thing, but I believe that under present conditions we should give more thought to this, each one of us individually, than we have ever done before.

We listened to President Clawson a few minutes ago reading the words of Alma. It has always occurred to me that that great mission of Alma, the son, was the result of the faith and the prayers of Alma, his father, who pleaded with the Lord until the Lord saw fit to call him back from the error of his ways. I wonder if we are doing that for our boys and girls. I wonder if we are holding council meetings as husbands and wives, and fathers and mothers, to try to meet the new conditions and temptations that are in our midst. I wonder if we know each one of our children well enough to know that they are making their contribution to the building up of the kingdom of God in the earth. Are our children setting an example because of our power as leaders and priests in our own homes?

A few days ago, I received a letter from one of our boys in the Service, and I commend the counsel given in this conference, that we write them. He said he had just been ordained an elder in the Church, and he thanked the Lord for that more than for any other thing. While he has been in the Service he has changed his way of living so that he is setting an example in upholding the standards of this Church.

But how did he get started in the way of righteousness? His grandmother in one of our stakes was concerned about him, because his mother was dead. She wrote a letter and asked if we would write to this boy. We finally located him, and the first letter we received told how he was in California and heard two missionaries speaking on the street corner and lady missionaries singing; and he said he wouldn't have gone and spoken to them for anything in the world. He was afraid. He drew a diagram showing how he went down to the corner and back again, and then down to the corner and back again, and finally he found himself standing talking to the missionaries. In his letter he asked: "Do you think the Lord had anything to do with this?" As far as I am concerned, I think the prayers of that grandmother and the importunities probably of his mother who had gone beyond, were the means of bringing that boy back into line of duty and righteousness.

God help us to labour with our children, to pray with them, to see that our own are setting an example in the Church. It will do more than all the preaching we can do. God help us to do it, I pray in Jesus' name. Amen.

Influences Of Book Of Mormon

By E. Cecil McGavin

THE last chapter in the Book of Mormon exhorts its readers to "ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, He will manifest the truth of it unto you, by the power of the Holy Ghost." ((Moroni 10:4.)

The world might doubt the miracles of Joseph Smith, deny his seership, reject his prophecies and question his inspiration in establishing a Church, but the Book of Mormon was tangible evidence which demanded consideration.

CONCLUDING INSTALMENT OF "A MARVELLOUS WORK AND A WONDER"

Of all the claims of Joseph Smith this was the one outstanding thing that could be given the pragmatic test.

In the days of Jesus there were many people who doubted His miracles and denied His divine guidance, but when an angel declared that "He is risen!" it set the divine seal of approval upon all the miracles of the Lord. This was the climax of His miraculous ministry, the grand finale to His divinely inspired course.

Likewise, the Book of Mormon was the climax of the divine inspiration of Joseph Smith. Elder John Henry Evans has written of this feature of the restoration:

"The Book of Mormon was something to look at, to hold in the hand, to feel with the fingers. It was not an abstract idea hard to get your mind around, but a tangible thing. It could be bought and read. Two dollars and fifty cents would put it on your bookshelf, to be taken down any time and looked into.

"But the Book of Mormon did more than appeal to the sense of sight and touch. It found a ready response in the religious mind. Especially did it appeal to the Christian. Did you believe in the miracles of the Bible? And would you have miracles today? Very well, here was a miracle at your door." (Joseph Smith, An American Prophet, p. 45.)

For more than a century thousands of sincere readers have received a divine witness and testimony that the Book of Mormon is an inspired record that touches the heart of the prayerful reader.

The following tribute to the Bible is equally true of the Book of Mormon: "It touches the heart, and men become noble with a new life. Money, talents and influence are laid upon the altar of sacrifice; asylums, hospitals and homes for the indigent and unfortunate are founded; houses of worship rise on hill and in valley; missionaries go forth to other benighted lands with the glad news of salvation upon their lips; and everywhere, beneath the touch of this celestial talisman, morality and religion thrive, to bless mankind and beautify the earth." (F. C. Gilbert, "The Bible, A Twentieth Century Book," p. 7.)

A STRANGE BOOK

When the book first came from the press it had a similar effect upon the lives of its readers. Elder Parley P. Pratt read a borrowed copy of the Book of Mormon before he had heard a thing about the Mormons except what was told him by the prejudiced person who invited him to read the book. His

immediate reaction to this strange book is thus described:

"We visited an old Baptist deacon by the name of Hamblin. After hearing of our appointment for the evening, he began to tell of a book, a strange book, a very strange book! in his possession, which had been just published. . . .

"Next morning I called at his house, where, for the first time, my eyes beheld the 'Book of Mormon,' —that book of books—that record which reveals the antiquities of the 'New World' back to the remotest ages, and which unfolds the destiny of its people and the world for all time to come;—that book which contains the fulness of the Gospel of a crucified and risen Redeemer;—that book which reveals a lost remnant of Joseph; and which was the principal means, in the hands of God, of directing the entire course of my future life.

"I opened it with eagerness, and read its title page. I then read the testimony of several witnesses in relation to the manner of its being found and translated. After this I commenced its contents by course. I read all day; eating was a burden, I had no desire for food; sleep was a burden when the night came, for I preferred reading to sleep.

"As I read, the spirit of the Lord was upon me, and I knew and comprehended that the book was true, as plainly and manifestly as a man comprehends and knows that he exists. My joy was now full, as it were, and I rejoiced sufficiently to more than pay me for all the sorrows, sacrifices and toils of my life. . . .

"This discovery greatly enlarged my heart, and filled my soul with joy and gladness. I esteemed the book, or the information contained in it, more than all the riches of the world. Yes; I verily believe that I would not at that time have exchanged the knowledge I then possessed for a legal title to all the beautiful farms, houses, villages and property which passed in review before me, on my journey through one of the most flourishing settlements of western New York." ("Autobiography of Parley P. Pratt," pp. 37, 38, 40.)

While the Book of Mormon was still on the press, Thomas B. Marsh heard about it while visiting in New York. His curiosity was so aroused that he went to Palmyra, had conversations with Oliver Cowdery and Martin Harris and obtained some galley proofs from the printer which he took to his home in Boston. After reading these sheets he moved to western New York and joined the Church.

Soon after the book was printed, Joseph Smith's younger brother, Samuel, set out as a missionary, offering the new book for sale. In a neighbouring city he called on a Methodist minister, John P. Greene, who was ready to depart on a missionary tour and was reluctant to take a copy of the book. Finally, the young missionary persuaded the preacher to accept a copy on consignment and try to sell other copies to the members of his church.

Perhaps as a means of dismissing the missionary he accepted the book. A few weeks later when the missionary returned to see if the preacher had found sale for several copies, the minister's wife told him she had read the book and was very much exercised over it. She was so impressed with the message of the strange book that she asked Samuel to pray with her about it—which he did. When he was ready to depart he felt impressed to leave the book with her. Later she persuaded her husband to read it.

The minister was so favourably impressed by the book that he invited two friends, Brigham Young and Heber C. Kimball, to read it. These three prominent families were converted to the new Church

as they read this borrowed copy of the Book of Mormon.

In Richmond, Mass., a physician, Willard Richards, borrowed a copy of this strange volume which Brigham Young had left with a relative. After reading half a page he exclaimed, "God or the devil has had a hand in that book, for man never wrote it." He read it twice within ten days and proceeded to sell his equipment and medicine, settling his accounts and making preparations to move to Kirtland, Ohio, where he became a prominent leader in the new movement.

When the first Mormon missionaries arrived in Ohio and told the people about the Book of Mormon, another physician, Dr. Frederick G. W. Williams, abandoned the practice of his profession and accompanied the missionaries on their long journey to western Missouri.

These same missionaries called on Sidney Rigdon, a prominent Campbellite preacher, inviting him to read the new book. As they fervently presented the claims of the restoration he remonstrated in this tone: "No, young men, you must not argue with me on the subject; but I will read your book and see what claims it has upon my faith and will endeavour to ascertain whether it be a revelation from God or not."

He earnestly read the book, praying to the Lord for direction. Within two weeks after the book had been placed in his hands he was fully convinced of the truthfulness of the work, by a revelation from the Lord. Concerning his convincing testimony he exclaimed, "Flesh and blood hath not revealed it unto me, but my Father which is in heaven."

Moroni's admonition has been put to the test and tens of thousands of devout readers have received a heavenly witness that the Book of Mormon is an inspired record worthy of being inscribed on the permanent sheets of gold and translated by the inspiration of the Lord.

Like the Bible, the Gibraltar strength of this modern book of scripture has withstood the fiercest attacks of its critics. In this scientific age when the appearance of angels and the existence of gold plates and seer stones and other superhuman agencies are questioned by thousands of people; when revelations are said to have been done away and the canon of scripture forever closed, what shall we say of the tremendous circulation and multiplied translations of this remarkable book?

ENSHRINED IN HEARTS

This is predominantly an age of fiction reading. Popular books of fiction are known but for a few years, while this book does not fail to touch the hearts of readers after more than a century as no other book has done except the Holy Bible.

Take this sacred book out of our religious life and out of our churches, cut off every reference to it from our literature, eradicate its influence on the theological pattern of the Church, snuff out its inspiration from our characteristic Mormon music and poetry, snatch away from its devout readers its potent authority over their actions and behaviour, and we shall have suffered a great loss which is comparable to taking the Bible out of our midst.

Let the opponents of this book produce another such book, let them match its hold on the lives and actions of men and we shall seriously feel that they have a case.

The Book of Mormon is enshrined in the hearts of its sincere readers as one of the greatest books in the world, the Holy Bible being its only superior.

Evidences And Reconciliations

WHAT IS THE DISTINCTION BETWEEN THE PRIESTHOOD AND THE KEYS OF THE PRIESTHOOD?

By Dr. John A. Widtsoe.

A KEY unlocks the door to our house, or the cover of our jewel box, or the ignition of our automobile. Without the key, we cannot have access to the house, possess the jewels, or drive the car. Our property is inactive, awaiting the coming of the key. A man, likewise, holds the Priesthood by which all the work in the Church is accomplished, but he can use it in certain Church activities only when the necessary keys are conferred upon him.

Further, a man who owns a car may not be allowed, because of police orders, to drive down certain streets. Similarly, a man may receive the Priesthood, but can exercise its power, within the Church, only by the authority of the proper officials.

On his own property and on open streets the man may drive his car without question. Similarly, in behalf of himself and his family, and for the general good, a man may exercise his Priesthood without reference to the official body of the Church.

They who have the right to say when, where and how the Priesthood shall be used for the Church have keys of authority. They may give authority or keys to others.

Every priest has the authority to administer the sacrament; every elder has the authority to baptise; but neither can so officiate in the activities of a ward unless called to do so by the bishop who holds the keys of authority for the ward.

Every high priest has the authority to preside, but cannot preside over any stake organisation without being called to do so by the stake president, who holds the keys of authority for the stake.

All members of a Priesthood quorum hold equal Priesthood authority, but in the president of the quorum is vested the authority to use the Priesthood for quorum purposes, for he holds the keys of authority for the quorum.

A seventy by virtue of his Priesthood has authority to preach the gospel, but he cannot fill a mission unless he is called by the proper officers of the Church, and set apart for that purpose—that is, unless the keys of that ministry are conferred upon him, within his specific field, by those who hold the general keys of spreading the gospel abroad, and can confer them on others.

Therefore it is customary and proper in ordaining or setting apart men to presiding offices to confer upon them the associated keys of authority. If in ordaining a man to the office of elder, seventy, or high priest, the keys of authority are conferred, it means that henceforth he has full right to the use of the power committed to him to meet his own needs, and in guarding and blessing his own family, and all who have need of help. But when men are called to specific offices of responsibility, the corresponding keys of authority are conferred, even though the man already holds the Priesthood.

President Joseph F. Smith has drawn the clear distinction between the Priesthood and the keys of the Priesthood:

"The Priesthood in general is the authority given to man to act for God. Every man ordained to

(Continued on page 96)

The Latter-Day Saints' "Millennial Star"

"Let the British Mission go forth that the prophecies of its growth and increase may be fulfilled."

EDITORIAL

GOING TO ZION AFTER THE WAR

A LETTER recently received by one of our members from President David O. McKay has been widely discussed in one of the districts. The information reaching us appears to suggest that the recipient of the letter has been advised not to go to Zion after the war, or words to that effect. The advice given, whatever its nature, is for the individual concerned and not for general interpretation.

The Mission Presidency take the view that for a large number of members to go to Zion on the conclusion of the war would be contrary to all wisdom. It will cause disorganisation in the branches of the Mission and add to the burdens of the Church authorities in Zion. That some of the saints will go to Zion after the war is certain, especially in the case of those who received promises of gathering because of their faithfulness in living the principles of the Restored Gospel.

In the Appendix (see Doc. and Cov. sect. 133) is contained a revelation of the Lord to Joseph Smith the Prophet—a proclamation to be carried by the Elders of the Church to the peoples of the world:

"Prepare ye, prepare ye O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all ye that have not been commanded to tarry. Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. But verily thus saith the Lord. let not your flight be in haste but let all things be prepared before you."

How loving, how solicitous is our Heavenly Father towards us. "O ye people of my church—prepare yourselves, sanctify yourselves." He wants us to be in the land of Zion, where, in the midst of His people the Son of God shall make bare His holy arm . . . and all the nations shall see the salvation of their God."

After this war it will take some time to re-adjust ourselves and our governments to peaceful conditions of living, perhaps not as peaceful as some of us imagine. Social, economic and international problems and complications are bound to be an obstacle to our gathering. The counsel of the Priesthood, caution, wisdom, circumstances and the Spirit of the Lord should be our guides.

The saints in the British Mission of the Church shall not be neglected or 'left out.' Our Heavenly Father is just as anxious as we are (some of us) to have us in Zion, but the time is not yet. We have work to do in the Church in this island. The government of the Church is on the shoulders of the local Priesthood and saints.

Missionaries from Zion will come here again, not to manage the branches, we hope, but to spread the final warning and gather the remnant of the British nation. In the meantime Zion—the pure in heart—must be prepared for the gathering from the four corners of the earth.

Therefore our immediate concern should be our preparation: honest tithing, remembrance of fast days and offerings, the Word of Wisdom, daily prayers, service in the ministry of the Church and especially gathering of our genealogies. Without these our going to Zion would be fruitless.

He who can say 'I am ready to meet the Lord,' to him the gates of Zion shall be opened wide.

PROPHECIES CONCERNING THE CHURCH IN GREAT BRITAIN

It is a matter of common knowledge among many members of the Church in this land that during the presidency of various Elders from Zion over the British Mission several prophecies and declarations have been made regarding the growth of the Church in this land.

The late Apostle James E. Talmage is quoted by several members fom the Norwich District to have said that 500 saints will join the Church in Ipswich (at the present time there are about 25); that thousands will yet accept the message of the Restored Gospel and will come knocking on the doors of our chapels requesting baptism. "England, of all nations, shall be the last one to fall," is another of his prophecies. Other brethren presiding over the British Mission have made in times past similar declarations, and many remember and believe.

Great Britain is the cradle of Mormonism, for most of the leaders of the Church trace their genealogies to these shores. Pres. J. Reuben Clark said in London not so many years ago: "Our feet are planted in this country."

The Priesthood and members actively engaged in the work of the Church in this land today are preparing the ground to receive many thousands of new converts, who will come gladly to share the blessings of the saints of God. The

Every branch, every district, needs more Priesthood officers, teachers. Relief Society workers, etc. Who will come? Who will refuses the honour, the opportunity to serve the noblest of all human causes—the salvation of mankind?

To the veterans of the Boards,

Through the faithful, humble and diligent work of the Latter-day Saints this nation shall be blessed as long as the message of the Restored Gospel finds the response in the hearts of the British people.

The British Mission shall go forth, and the prophecies of the divinely appointed servants of God shall all be fulfilled.

NEW Y.M. AND Y.W. M.I.A. BOARDS

From the 1st February the two new Boards, consisting of Elder Norman Dunn as President, and Elders Melvin W. Dunn and E. John S. Jones as first and second counsellors for Y.M., and Sisters Edith G. Rees, President, Augusta M. Edwards, 1st counsellor and executive secretary, and Lois Collins as 2nd counsellor for Y.W., will assume the responsibility and development of the Mutual Improvement Association in the British Mission. May the Lord richly bless them to lead and guide the youth of the Church.

To the veterans of the Boards, honourably released, the Mission Presidency and all the members of the M.I.A.'s express their sincere appreciation and gratitude for services rendered. —A. K. A.

Our Missionaries' Page

The British Missionaries—full and part time— are responding to the appeal of the Mission Presidency to double their efforts, to give greater and more faithful service to those in the Church and outside who need the light, the guidance and inspiration to live closer to the Uord.

Home Missionaries: we hope you are carefully following the outline in the Auxiliary section of the "Star" as to branch teaching. In this issue the Teacers' Message for the month of March is outlined. Study it carefully and prayerfully before fulfilling your assigned visits. H.M. Supervisors, encourage every Home Missionary to be a "Star" subscriber and canvasser for subscriptions among members, relatives and friends. FOR EVERY TWENTY-FIVE SUBSCRIPTIONS OBTAINED A BRONZE STAR OR CERTIFICATE OF MERIT WILL BE GIVEN.

Accept this counsel: if you love the Gospel with all your heart, share it with someone else. Show your faith by your works. If you are convinced that this Gospel is true, prove it by convincing someone else.

Reports from the Mission Field:—

Have visited a friend in hospital for the past four weeks and discussed the Word of Wisdom. This person said she would like a book or some literature dealing more thoroughly with vitamins and food contents.—J. F. Craske, Chiswick.

Have had the best holiday of my life getting genealogy in Gloucester and Lydney.—A. Parkes, Wolverhampton.

Have had good conversations with neighbour ,who agrees with our teachings and would like her children brought up in the Church.—W. T. Mitchell, Brighton.

While fulfilling my fire-watching duty, I had an excellent conversation with the ex-Mayor of Pudsey, and was able to explain to him many of the principles of the Gospel.—F. Laycock, Pudsey.

WE WILL BUILD UP THE BRITISH MISSION BY OUR SERVICE, SACRIFICE, AND SUPPORT

—A. K. A.

★

Missionary Movements

TRANSFER

Elder Norman D. Hawkes was transferred from the Birmingham District to the Mission Office on February 6th, 1943, to labour as Circulation Manager to the "Millennial Star."

RELLEASE

Sister Mavis Van Poucke was honourably released on February 8th, and has returned to her home in Heckmondwike, Yorkshire. During her six months' mission she has given faithful service to the Church, the last eight weeks being spent in the Mission Office.

District Activities

Birmingham

Two new organisations were opened in the Kingstanding Branch on January 3rd, 1942. Sister Dora Harman was set apart as President of the Primary with Sisters Patricia Green and Winifred Stokes as counsellors, and Bro. Edward Garradley-Armstrong was set apart as Scoutmaster with Brothers E. John S. Jones and Walter E. Green as assistants.

Leeds

On January 13th Sisters D. M. Allison and Grace E. Gent spoke at a Methodist Ladies' Meeting at Liversedge. Sister Allison told the story of "The Other Wise Man," and Sister Gent spoke about the "Women of the Bible." Fifteen people were present. In the evening they presented a lantern lecture in the home of Brother and Sister Moss of Batley Branch. The titles of the two slide films shown were "Historic Highlights of Mormonism" and "Down Pioneer Trails."

Liverpool

The Blackburn Branch held a re-union meeting on January 9th and 10th in the meeting rooms at Heaton Street. Commencing on the Saturday with a meat and potato pie supper and social. Eighteen people were in attendance. The theme for the Sunday programme was "The Temporal Commandments of God." Speakers were Sister Lucy Ripley on "Observance of the Sabbath Day, the Sacrament and the Word of Wisdom." Sister Mabel Fitton spoke on "Prayer, Fasting and the Law of Tithing." Sixteen people were in attendance.

London

Report of the London District Priesthood Convocation held January 9th and 10th, 1943, in the South London Chapel.

The first session convened on Saturday, at 4 p.m., with District President W. O. Chipping conducting. The activities of the priesthood members in the various branches were reported and analysed, and the need of still greater effort was stressed. President Anastasiou, who with Elder James R. Cunningham was present at all sessions, gave much helpful advice and instruction. Elder Cunningham also spoke on the power of the Priesthood, emphasising that all holders must be on active service. There were seventeen in attendance.

At 6 p.m. all present enjoyed a splendid supper provided by the Relief Society sisters.

President Chipping conducted the 7 p.m. session, at which problems concerning Home Missionaries, Condition of Church buildings, Auxiliary Organisations, Sacrament Services, the Sunday School Genealogical Course and Tithing, were discussed. Nineteen present.

The third session of the Conference commenced at 9.30 Sunday morning, when the duties and responsibilities of the various offices of the priesthood were enunciated. During the latter part of this session many of the priesthood present bore testimony of the Lord's goodness to them. Present, twenty.

The final session convened at 10 p.m., after an excellent lunch provided by Sister Anastasiou, Elder A. James Willmott and other helpers. The following subjects were then discussed by those present:—

1. The difference between a Son of God and a son of man.
2. The significance of Eternal Statehood.
3. Fitness to hold the Priesthood.
4. The authority of the Priesthood in the Home.
5. The Spirituality of Meetings.
6. Regular fasting.

The brethren were then asked if they observed the six cardinal questions recently stressed throughout the Mission.

In conclusion President Anastasiou admonished the Priesthood to live very near to the Lord and to stand in Holy places in readiness for the Second Coming of the Son of Man.

There were nineteen persons present. A fine spirit prevailed at all sessions, and it is felt that much good will result from this inspiring gathering.

Scottish

A lantern lecture entitled "Land Marks of Church History" was given in the home of Brother and Sister Joseph McQueen, Glasgow, on Monday, January 18th, by Elders A. H. Willmott and L. T. Moore.

There were twelve people present, nearly all friends; a Book of Mormon was loaned and pamphlets sold.

AUXILIARY SECTION

PRIESTHOOD

Under the direction of the Mission Presidency.

MELCHIZEDEK PRIESTHOOD OUTLINE OF STUDY FOR MARCH, 1943.

The following outlines indicate what material should be studied each week during the month of March. Note.—Only three lessons are given each month. (On other Sundays in the month, time may be given to deal with living needs of the Branch and Priesthood). Class leaders should present the text covered by these lessons at the Monthly Union or in some cases District Priesthood meetings, on the last Saturday of each month.

Lesson XLIII.	Judicial Provisions: Procedure of High Council Trials	(Chap. 17, pp. 227-231.)
Lesson XLIV.	Judicial Provisions: Procedure in the Missions	(Chap. 17, pp. 231-235.)
Lesson XLV.	Judicial Provisions: Some General considerations	(Chap. 17, pp. 235-237.)

HOME MISSIONARIES—BRANCH TEACHERS

Every Home Missionary is assigned by the Mission Presidency to do branch teaching —visiting the homes of active and inactive members—to present the message as outlined each month on this page. PLEASE STUDY THE TEACHERS' MESSAGE VERY PRAYERFULLY. Your Branch President or H.M. Supervisor will give you the list of your visits for the month of March.

TEACHERS' MESSAGE FOR MARCH, 1943

WHAT IS THE MEANING OF SALVATION?

Before the Church was organised, the Lord said to the Prophet Joseph Smith, "There is no gift greater than the gift of salvation." (D. & C. 6:13.) This was repeated in several later revelations. On another occasion, also, while the young prophet was receiving his preparatory training, the Lord further declared that "Eternal life . . . is the greatest of all the gifts of God." (D. & C. 14:7.) It would appear, therefore, that salvation is eternal life; or that to obtain salvation, one must win eternal life. In the Bible and Book of Mormon also, eternal life, or everlasting life, is promised those who accept the Lord and His son Jesus Christ. Life and salvation are forever intertwined. Indeed, our own Church leaders have spoken and speak of the "gospel of life and salvation."

Life, then, is more than mere existence; it is "full existence." Life is active; existence is static. Life is warm; existence, cold. Life uses its powers to secure progress; it moves upward. Existence is today where it was yesterday, or lower. Life is the increasing realisation of man's highest ideals. The Lord himself has made clear the distinction, for He said to Moses, "This is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses, 1:39); and Jesus, the Christ, made the same distinction when He said, "I am the resurrection, and the life." (John, 11:25.) Life in contradistinction to existence has always been the objective of Latter-day Saints. Life, implying a future of endless development, is the ultimate goal of the Church.

Brigham Young has furnished a definition in thrilling words: "Salvation is the full existence of man, of the angels, and the Gods; it is eternal life, the life which was, the life which is, and that which is to come."

"BEHOLD, THIS IS YOUR WORK, TO KEEP MY COMMANDMENTS, YEA, WITH ALL YOUR MIGHT, MIND AND STRENGTH."—D. and C. 11:20.

SIX VITAL QUESTIONS FOR THE ATTENTION OF ALL PRIESTHOOD HOLDERS

1. Do you keep the Sabbath day holy?
2. Do you pray night and morning?
3. Do you attend the Sacred Services and partake of the Sacred Emblems worthily?
4. Do you uphold those in authority?
5. Do you keep the Word of Wisdom?
6. Do you pay honest Tithing and Fast Offerings?

RELIEF SOCIETY

President	Sister Marie W. Anastasiou
First Counsellor	Sister Helen E. Poole
Second Counsellor	Sister Maud A. Hawkes
Secretary	Sister Miriam Mann

"CHARITY NEVER FAILETH, NEITHER WILL THE WORK OF THE RELIEF SOCIETIES THROUGHOUT THE CHURCH"

For the successful functioning and growth of every branch Relief Society, please give consideration to the organisation:

BRANCH RELIEF SOCIETY PRESIDENT: The Relief Society branch president should be devoted to the organisation for which she is chiefly responsible. She should carry out the instructions of the Mission Relief Society Board and Relief Society District Supervisor in every particular. She should attend the district conferences or conventions of the Relief Society, all monthly union meetings, and all other official Relief Society meetings in the branch. The President presides over the branch meetings. She and her counsellors, however, should take turns in conducting the meetings. In the absence of the president the first counsellor should preside. In the absence of the president and first counsellor, the second counsellor should preside. In the absence of all three, the secretary should preside. If all officers are absent, any member may arise and move that the meeting shall begin, and name a temporary chairman and secretary. In dealing with those in need, publicity should be avoided. Confidences of those in distress should be held inviolate. It is the duty of the Relief Society branch president to see that all branch reports are prepared and promptly forwarded to the district supervisor. A president who expects to be absent from her post of duty for an extended time should consult with the branch president and the Relief Society district supervisor as to the advisability of retaining her position.

COUNSELLORS: Counsellors should be carefully chosen, and should be honoured in their positions and consulted in matters pertaining to the interest of the Society. They should give earnest and intelligent support to the president. They should seek to be in harmony with her, and be loyal to her at all times. They should take an interest with the president in the affairs of the Society; but they should not lead out in any work except when called to do so by the President. When asked to do so, either counsellor may conduct a meeting, but the president, however, presides.

R. S. DISTRICT SUPERVISORS: Please check, during your visits, the Branch Relief Society Records, and give advice and instruction where necessary.

Relief Society Roll and Record is designed to last twelve months and contain complete data week by week from January to December.

ALL RELIEF SOCIETY RECORDS AND HISTORICAL MINUTE BOOKS SHOULD BE CAREFULLY PRESERVED THESE WILL BE RECALLED IN DUE COURSE.

GENEALOGY

Chairman - - - - - - - Elder James R. Cunningham
Assistants - - - - - - - - Elder John F. Cook
Sister Catherine L. M. Horner
Sister Winifred Moore

We regret that the last two issues contained the names of released board members.—Ed.

Many of the branches will complete the 1942 Study Course about this time.

If the teacher and the class feel that they have obtained the knowledge they desire from these lessons they may desire to commence a new course of study.

We recommend taking the book by Elder Joseph Fielding Smith, "The Way to Perfection"; much of the material in this book deals with the work of salvation for the dead. It is divided into chapters which are of suitable length for lessons, also many references are given from our standard church works.

As this book is a great favourite among the saints in England, most branches will have several members who possess a copy. Even if only the teacher has a copy of the book, the lessons can be profitably applied by previously assigning the members of the class the task of reading the references found in our church works.

It may be some months before the book-store can obtain copies of this book, but we feel certain that with one copy in the hands of the teacher satisfactory progress can be made in inculcating the doctrines of the Church appertaining to this work of Salvation for the Dead. J. R. C.

SUNDAY SCHOOL

Superintendent - - - - - Elder James R. Cunningham
Assistants - - - - - - - Elder William O. Chipping
Sister Rhona L. Cunningham
Secretary - - - - - - - Sister Constance L. Chipping

PRELUDE:
Second line, Deseret Sunday School Songs, No. 13.

SACRAMENT GEM:
We'll sing all hail to Jesus' name,
And praise and honour give,
To Him who bled on Calvary's Hill,
And died that we might live.

POSTLUDE:
Last line, same song.

TEACHERS OF THE PRIMARY CLASS

Men who desire to convert a group of people or a nation to a certain course of action generally concentrate on teaching the children their doctrines.

Teacher, you have been specially called from all the world to teach the truth, as witness the Scriptures: "I will give you pastors according to my heart, which shall feed you with knowledge and understanding," Jeremiah, 3:15. Will you use this plan to teach the children to live as the Father desires?

Let every child obtain a copy of the New Testament; these can be procured from any Bible Society at a moderate cost. As you teach the lessons from the Primary Lesson Book, encourage each child to underline in red the stories and passages referred to in the lesson. (Pencils should be provided.)

By this means all your flock will not only possess a New Testament, but what is more valuable, become acquainted with it in 1943.

Your Objective: Children of Today
Live the Bible Way

M.I.A.

THE NEW M.I.A. BOARDS

The positions left open by the release of the old M.I.A. Boards have been filled by the following appointments:—

Elder Norman Dunn of the Birmingham District has been appointed as Y.M.M.I.A. President, with Melvin W. Dunn and E. John S. Jones as Counsellors.

Brother Norman Dunn's whole life has been one of service to youth. His forty-five years' experience as a school teacher has blessed him with a vast knowledge of the demands and peculiarities of youth, and has enabled him to retain to a remarkable degree, a vitality seldom found in men many years his junior. In Elders Melvin Dunn and John Jones he has two faithful young men enthused with the spirit of M.I.A. work and qualified by virtue of their service in this sphere, both in their own locality and on missions, to fulfil these new callings.

The appointment of Sister Edith G. Rees as Y.W.M.I.A. President is merited by her faithful service on the old board as Mission Beekeeper. Her Counsellors are Sisters Augusta M. Edwards and Lois Collins.

Sister Edwards, who will act as First Counsellor and Executive Secretary, is American born, coming to England some few years before the war . Her knowledge of methods applied to M.I.A. in Zion will stand her in good stead in her new position. Many saints who met Sister Collins during her six months' mission will remember her as an enthusiastic and conscientious worker with a deep interest in M.I.A.

We pray the blessings of the Lord upon these new M.I.A. officers, and pledge our whole-hearted support to them in their noble calling to the Service of Youth.

The M.I.A. Boards have assumed their responsibilies as from February 1st, 1943. Their first general meeting is convened for February 10-11th.

The M.I.A. outline for April will be published in the Auxiliary issue in March. In the meantime, the new Board ask all M.I.A.'s of the British Mission to follow the regular weekly outlines.

PRIMARY

Acting Supervisor: Edna Gardner

TRAILBUILDERS? If there are any boys in your branch between 9 and 12 years of age they will just love the activities of the Trailbuilders. Why not form a Trail-builder class in your branch, and see the boys grow in knowledge. Here is the information: The work is divided into four divisions which are called Trails. The boys are given assignments in each of these four trails and are given small awards in the form of stickers to place in their books, upon completion of these assignments. These trails are " SHSK," pronounced Shisk.

THE KNOWLEDGE TRAIL includes the study of the history of the home, of plants and animals about the home, etc.

THE SERVICE TRAIL stresses practical service tasks and chores to members of the family, neighbourhood and community.

THE HEALTH TRAIL emphasises the formation of good health habits, proper exercise in fresh air and maintaining of sanitary conditions about the home.

THE SPIRITUAL TRAIL stesses the development of faith in God and in His institutions. Daily prayer, obedience to authority and an acquaintance with the Scriptures.. .

THE EMBLEM. The Pine Tree is emblem because of its characteristic inspiring qualities.

THE PINE TREE

Grows straight, strong, sturdy.
Looks upward, forward, outward,
Lends a hand,
Is faithful, constant, evergrowing, enduring.

THE CODE

I'll strive to do my best to:
Reverence my Heavenly Father in word and deed,
Be loyal to my country,
Honour my Father and Mother,
Do a good turn daily.

The colours are green and brown—green pine tree with cones.

THE SIGN: The four fingers of the right hand, held up palm front, the thumb resting in the palm of hand, reminds the trail builder of the four trails. When repeating code, use sign, holding right arm to the square.

THE SALUTE: The salute is made with the right hand by placing the thumb in the palm of the hand—fingers straight, elbows out—hand against body, palm in, just below chest. Raise hand—placing first finger over the right eye—palm front—thumb in palm and elbow at right angles. Then drop hand quickly to the side. These three movements are all made very quickly. The salute and code should be given at the beginning of each class period. The placing of the hand towards the heart indicates devotion to the cause. The raising of the hand to the head indicates the co-operation of the mind with the heart.

THE ECHO: To produce this, pitch the voice a little above the speaking tone and repeat B-T-B-O-T all in one tone and note.

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EVIDENCES AND RECONCILIATIONS

(Continued from page 87)

any degree of the Priesthood has this authority delegated to him. But it is necessary that every act performed under this authority shall be done at the proper time and place, in the proper way, and after the proper order. The power of directing these labours constitutes the KEYS of the Priesthood. In their fulness, the keys are held by only one person at a time, the prophet and president of the Church. He may delegate any portion of this power to another, in which case that person holds the keys of that particular labour. Thus, the president of a temple, the president of a stake, the bishop of a ward, the president of a mission, the president of a quorum, each hods the keys of the labours performed in that particular body or locality. His Priesthood is not increased by this special appointment, for a seventy who presides over a mission has no more Priesthood than a seventy who labours under his direction; and the president of an elders quorum, for example, has no more Priesthood than any member of that quorum. But he holds the power of directing the official labours performed in the mission or the quorum, or in other words, the KEYS of that division of that work. So it is throughout all the ramifications of the Priesthood—a distinction must be carefully made between the general authority and the directing of the labours performed by that authority."

Joseph F. Smith, Gospel Doctrine, pages 168-9.

TO M.I.A. OFFICERS AND SECRETARIES:

All correspondence, Reports, etc., should now be sent to—

M.I.A. Board, 79, Oak Road, Quinton, Birmingham 32.

The Prophet Joseph Smith

AS MAN APPROACHES GOD HE IS ENLIGHTENED

We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker and is caught up to dwell with Him. But we consider that this is a station to which no man ever arrived in a moment: he must have been instructed in the government and laws of that kingdom by proper degrees, until his mind is capable in some measure of comprehending the propriety, justice, equality, and consistency of the same. For further instruction we refer you to Deut. XXXII, where the Lord says, that Jacob is the lot of His inheritance. He found him in a desert land, and in the waste, howling wilderness: He led him about, He instructed him, He kept him as the apple of His eye, etc., which will show the force of the last item advanced, that it is necessary for men to receive an understanding concerning the laws of the heavenly celestial glory. So dissimilar are the governments of men, and so divers are their laws from the government and laws of heaven, that a man, for instance, hearing that there was a country on this globe called the United States of North America, could take his journey to this place without first learning the laws of governments; but the conditions of God's kingdom are such, that all who are made partakers of that glory are under the necessity of learning something respecting it previous to their entering into it. But the foreigner can come to this country without knowing a syllable of its laws, or even subscribing to obey them after he arrives. Why? Because the government of the United States does notrequire it: it only requires an obedience to its laws after the individual has arrived within its jurisdiction.

What Others Say

About The "Mormons"

Second Decade (continued)

HOWARD STANSBURY—Captain, United States Army. In command of a Government party sent out to make a topographical survey of the Great Salt Lake region.

"In their dealings with the crowds of emigrants that passed through the city, the Mormons were ever fair and upright, taking no advantage of the necessitous conditions of many, if not most of them. They sold them such provisions as they could spare, at moderate prices, and such as they themselves paid in their dealings with each other. In the whole of our intercourse with them, which lasted rather more than a year, I cannot refer to a single instance of fraud or extortion to which any of the party was subjected; and I strongly incline to the opinion that the charges that have been preferred against them in this respect, arose either from interested misrepresentation, or erroneous information. I certainly never experienced anything like it in my own case, nor did I witness or hear of any instance of it in the case of others, while I resided among them. . . .

"These people presented the appearance of a quiet, orderly, industrious, and well-organised society, as much so as one would meet within any city of the Union having the rights of personal property as perfectly defined and as religiously respected as with ourselves; nothing being farther from their faith or practice than the spirit of communism, which has been most erroneously supposed to prevail among them." (Explanation and Survey of the Valley of the Great Salt Lake, Report to Congress, page 134.)

JOHN WILSON—General in United States Army.

"A more orderly, earnest, industrious and civil people, I have never been among than these, and it is incredible how much they have done here in the wilderness in so short a time. In this city, which contains about from four to five thousand inhabitants, I have not met in a citizen a single idler, or any person who looks like a loafer. Their prospects for crops are fair, and there is a spirit and energy in all that you see that cannot be equalled in any city of any size that I have ever been in, and I will add, not even in Old Connecticut." (Congressional Record, Speech of Senator Truman Smith, July 8, 1850.)

The Ludo Press, 373 Earlsfield Road, London, S.W.18.